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THE LATE PROFESSOR TIELE. II.¹

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QUITE apart from Dr. Tiele's standing as a scholar, he was most genial and attractive as a man. His industry and influence have enabled him, indeed, to inaugurate a new epoch in the growth of an exacting branch of study; but he has established other (and not less enduring) claims upon the gratitude of all who knew him as a friend. Most kindly in disposition, and finding in society the relaxation he needed after hours of exhausting study, he proved a guest or companion whose coming never failed to evoke instant and liveliest welcome. Especially in Leiden, where most of his life was spent, is he spoken of in appreciative terms today. His face was well known in its streets, and those who came into personal contact with him gradually learned to love him. No one seemed to think of him as being already over seventy years of age, for his heart remained young and his words were always cheery. These facts throw an interesting sidelight upon one phase of Dr. Tiele's studious career. It is quite natural that such a man instinctively avoided needless polemics, and also that, whenever he felt constrained to take up his pen, he was able (like Dr. Sanday, of Oxford) to exhibit the notes both of courtesy and self-control. I know he felt considerably surprised upon reading some remarks which Professor Harnack used in his recent *Die Aufgabe der theologischen Facultäten, und die allegemeine Religionsgeschichte*, but he let the matter pass. The last letter that came to me from his hand — how highly prized are these kindly communications now — referred to this lecture, which in more than one particular is scarcely respectful to Holland. Statements which it contains have been challenged even in Germany;

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and Professor Harnack must not continue to put forward the plea that his critics are not sufficiently informed as to the matter in hand. There have been times when the point of this argument might make things exceedingly uncomfortable for the man who too jauntily employs it ; but Dr. Tiele had no fondness for the strife of controversial arenas. He found a more congenial occupation in seeking to inspire his co-workers with some of his own scholarly enthusiasm. An excellent linguist, possessing a good acquaintance with both ancient and modern languages, he quickly made a foreign visitor feel himself quite at home. It may safely be affirmed that many of the foremost students of religion to-day, alike in Europe and in the East and in America, will never forget how profound a debt they owe him for his uncounted acts of considerate and generous kindness.

In the Senate Hall of the University of Leiden—a building plain yet stately, and most rich in historical memories—there hang the portraits of a long line of the more eminent of its professors. To this illustrious gallery a new portrait has now to be added. Only a few months ago Professor Eerdmans was good enough to act as guide, while I sought to acquaint myself more intimately with its treasures ; and, as our eyes moved from face to face, the crowded canvases completely covering the walls, I remembered how Niebuhr had said of this room, in his *History of Rome*, that there was no other spot in all Europe which so vividly recalled the magnificent march of science. The forms of Scaliger and Grotius, of Arminius and Gomar, and of a great host of others, rose one after the other into clear mental perspective—until at last we found ourselves standing before the portrait of Abraham Kuenen, who passed hence only in 1891, and whom I had heard deliver his Hibbert lectures in London in 1882. All these were men who had fairly won fame's wreath, but he who is now to join them is worthy to take the place which reluctant hands are making ready for him.

Some have been heard to ask : “ Where will the University of Leiden find a successor to Dr. Tiele ? ” Such overlook the fact of Professor Tiele's resignation, and that his former chair was filled in

September, 1901, by the appointment of Professor W. Brede Kristensen. Though still a young man, standing indeed on the threshold of a distinguished scholarly career, there was abundant reason why this great opportunity has been put within his grasp. Already his students are cordially indorsing the wisdom of going to Christiana to procure for them their teacher. Thus, in full and loyal sympathy with the aims of his predecessor, a new recruit has been added to one of the most famous "schools" of thought in modern Europe. Dr. Kristensen is but the second occupant of a chair which was expressly founded for the late Dr. Tiele. Associated with him there stands Professor Chantepie de la Saussaye, almost equally as distinguished as Professor Tiele himself. And so it may with confidence be predicted that the traditions of Leiden, most notable as these traditions have long been, are not likely to be lowered by the men who have been asked to help to maintain them.

And if the larger question be asked, "Where is the study of the history and philosophy of religion, outside of Holland, likely to be most vigorously and successfully prosecuted in the future?" there are two quarters toward which scholars will instinctively look. It seems clear that France and America are preempting the right of way. The grounds of this conviction cannot be set forth here, but there is one outstanding name, the pre-eminence of which is beyond all denial. At the meetings of the Congress on the History of Religions, held in Paris in September, 1900, it was expected that the three great leaders in that field, representing as many countries, would have been seen daily upon the same platform. But Professor Max Müller was too ill to come, and he passed away only some six weeks later. Professor Tiele was temporarily indisposed; and, to his great regret, he also was compelled to be absent. Thus it came about that of the trio, Professor Albert Réville ascended the platform alone. He stands alone, today, in a new sense, and in a quite pathetic loneliness. Yet he still presides over every assembly where students of religion chance to meet together, and it is to be hoped that his life may be spared yet longer, that he may still guide and inspire all who seek his assistance.

And when he too shall have gone—just as the notable triumvirate of scholars which Cambridge gave to the world, of which the last disappeared with the recent death of Bishop Westcott, will continue to constrain men to be their debtors still—students in every land will always recall with gratefulness the contemporary names of Max Müller, Tiele and Réville.

It was on January 11, 1902, a year ago, that Professor Tiele fell asleep; and, as it had previously been known only to a few that he was seriously ill, the unexpected intelligence of his death reached the public generally as a complete surprise. It is true that, for a year or two, he had found it wise to take special care of himself, to be regular in observing due intervals of rest and necessary exercise, and in other ways to be mindful of those laws which tend to promote good health; but his own forecast was that the coming years would be his most useful years. And his friends who knew him intimately entertained, upon good grounds, similar fond hopes. Already arrangements were being matured for securing in different quarters, if possible, Dr. Tiele's invaluable services; and the invitation which the American Committee for Lectures on the History of Religions extended to him a few years ago, and which existing engagements precluded him for the time being from accepting, was about to be renewed, and with much improved prospects of success. The resignation of his chair provided him with the leisure he was so anxious to secure, his plans were quickly made, and he had already set himself to work, when—death touched him!

The genius of Dr. Tiele was abundantly recognized during his life-time, by many persons and in many ways; the varied honors which human esteem can suggest were ungrudgingly and liberally bestowed. His name occupies an honored place in the registers of the universities and learned societies of Europe. Queen Wilhelmina of Holland, on her accession, granted him a decoration as a special mark of her favor. But the student was not checked, nor his ambitions diverted, through his acceptance of these coveted distinctions; the “chevalier” was still an unspoiled man. His modesty, revealing itself continually in unexpected ways, was as charming and winning as his overflowing geniality. Truth

remained his goal, and toward it he unswervingly pressed; his constant loyalty to it made him bid it welcome, wheresoever he found it. Hence he was an inquirer of the broadest and most generous sympathies. In the inner circle of friendship, where men were permitted to greet him familiarly, his place will always remain vacant. Such friendships are ideal and are therefore most rare. In the larger circles of ecclesiastical life in which he moved, his willing help will be sorely missed. His country has had to part with one of her most devoted and representative citizens. But it is in the domain of scholarship—and, in particular, in one department of it—where his loss is well-nigh irreparable. His influence there has never been excelled. He opened up a whole new world to many of those who accepted his guidance. Had his life been spared ten years longer, he would have been able to utilize more fully those immense stores of information which he had accumulated, and which he had sifted and assorted with rare insight and freedom from bias. That he would surely accomplish this, many had ventured to dream! But an altered outlook suggests now, for us who remain, a fitter occupation. With the church which Dr. Tiele led, and the university which he loved, and the students whom he inspired; with the nation whose learning he adorned, and with the wider republic of letters whose decisions he helped to guide, we join in sincere mourning. Since God has willed this separation, we are resigned. But we draw comfort from the reflection that the weary worker, so unsparing of himself, is at rest; and the memory of his presence with us, though it was but for a time, will certainly quicken our ardor anew when the stress of some struggle may appal us. Indeed, our Master is *still* with us, for

“To live in thoughts, in hearts, in lives
One leaves behind, is not to die.”